

bestow upon him who glorifies
thee, divine (!XDRA),
food, the chiefest of which is cattle.¹
2. Determined (to recover) the
cattle hidden in the
mountain, associated with the
celebrators of pure rites,
(the ANGIRASAS), and animated by
(their) veracious
(praise), this (!NDRA) fractured the
infrangible rock
of BALA, and overwhelmed the PANIS
with reproaches.
3. This *Soma*? IXDRA,
(quaffed by thee), has
lighted up the unlustrous nights,
and days and nights,
and years: (the gods) of old have
established it as the
ensign of days, and it has made the
dawns generated
in light.
4. This radiant (!XDRA) has
illumed the non-
radiant (worlds): he has pervaded
many dawns with
true lustre: the benefactor of men
moves in (a chariot)
drawn by horses, harnessed by
praise, laden with
riches.
5. Sovereign of old, do thou, when
glorified, bestow
upon him who praises thee, and to
whom affluence is
due, abundant food: grant to the
worshipper water,
plants, innoxious woods, cattle,
horses, and men.

fsho yuvasica grin ate go agrdk is explained
annam *sanyo-*
jaya, combine or supply food to the praiser:
ydsdm *ishdm* *gdvo*
ayre, of which viands, cows are in the first
place; is this to be
understood literally ? and were cows, in the time
of the Vedas, a
principal article of food ? of course a *Brahman*
would interpret
it metonymically, cows being put for their
produce, milk and
butter: *Sdyona* is silent, but there does not seem
to be any thing
in the Veda that militates against the literal
interpretation.

² The text has *ayam Inditk*, which, as a
synonyme of *Soma*,
implies both the moon and the Some-juice: it
is the former

lhat is here h*Jd in view at the expense of
consistency : accord-
ing to Say *ana*, *Soma* is here *ckandrdimd*
na.bho.si *part* *tarn* *ana.fi*,
the same as the moon present in the sky, and
as, *chandragaiy*-